VOL. III. THE NO. 1.

American Missionary

(MAGAZINE.)

"Go ye into all the World, and preach the Gospel to every creature."

JAN., 1859.

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AMERICAN MISSIONARY ASSOCIATION

48 Beekman Street, New York.

REV. GEO. WHIPPLE, REV. S. S. JOCELYN, *Corresponding Secretaries*

LEWIS TAPPAN, *Treasurer.*

CONSTITUTION.

ART. I. This Society shall be called "The AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life-member; provided that children and youth, who have not professed their faith, may be constituted life-members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September. October, or November, for the election of the officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies—each body being entitled to one representative.

ART. VI. The officers of the society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining, and dismissing (for just and sufficient reason) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries. or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of Missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them [as it shall be their duty to do, if so submitted] in the regular official notification of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Savior; the Supreme Deity, Incarnation and Atoning sacrifice of Jesus Christ, the only Savior of the world; the necessity of regeneration by the Holy Spirit; Repentance, Faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the Judgment, in the eternal punishment of the wicked, and salvation of the righteous.

THE

American Missionary.

(MAGAZINE.)

VOL. III. JANUARY, 1859. NO. 1.

AMERICAN MISSIONARY ASSOCIATION.

EXTRACT FROM A SERMON

PREACHED before the Penobscot County Missionary Association, at Bangor, Oct. 26, 1858, by Rev. David Thurston, acting pastor of the Second Church, Searsport; from Isaiah, 32: 8. "The liberal deviseth liberal things, and by liberal things shall he stand."

It would give us pleasure did our limits allow, to comply with the request of some of our friends in Maine, and publish the substance of this excellent sermon. We can however only make some extracts, in which the preacher speaks of our Association and its work.

"Let us look at some extended plans of benevolence.

"Among these the American Missionary Association has a place. Here let an erronous view of this society, which some entertain, be corrected. They suppose it to be a rival of the A. B. C. F. Missions. But this is not the fact. It is not in its design, its object, or endeavor, antagonistic to that, or any other Evangelical institution. It was formed with a design to supply what many ardent friends of missions considered an essential defect in the proceedings of the Am. Board, viz: their not applying the principles of the Bible against such glaring abominations, as caste, polygamy and slavery. After the Board had been earnestly entreated to instruct their missionaries not to admit to the mission churches those who practiced caste, polygamy, or slaveholding, they refused to do it. At their last meeting, it is said, their President stated as a reason why they could do nothing directly or indirectly against slavery, *that they were not an anti-slavery society*. But if they are not an anti-slavery body they are pro-slavery. For this is a case in regard to which there can be no neutrality. There is no space between anti-slavery and pro-slavery upon which an individual can place his foot, much less upon which so large and powerful a body as the A. B. can stand. But is not every society, which is founded on the principles of the Bible, for the purpose of propagating those principles, against all moral evils, against all sin? Are not scriptural principles designed and adapted to remove all wickedness? Are they not the moral efficacious panacea for sin in all its tortuous forms? Are they not the great instrumentality to be employed for the extermination of whatever is wrong in feeling and practice? Who will deny it? But how can they ever do this by utter silence in regard to existing evils? Just as well might a sick man be healed by providing an effectual remedy and instead of giving it to the patient, corking it closely in the phisician's vial. Here lies the grand defect of the Am. Board, as well as of the Am. Tract Society and Sunday School Union.

"Certain friends of missions, seeing that these organizations were not fully carrying out some of the fundamental principles of the gospel, established the Am. Miss. Association. They believed that the best way to deal with any and every immorality was judiciously and faithfully to apply the truths of the Bible *directly* to the wrongs, especially to such flagrant wrongs as those named. How long would it take to reform liars, thieves, robbers, by admitting them to the church and never uttering anything directly against those sins? Had they been in the practice of those sins, they would of course be encouraged to continue in them, instead of renouncing them.—So of all other crimes. The Am. Miss. As-

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sociation believe the axe is to be laid into the root of the tree, and that every tree that bringeth not forth good fruit is to be hewn down and cast into the fire. Some are for removing moral evils by degrees. But this is not the method of the gospel. That does not require men partly to repent, to repent of some sins now, and of others by and by. God now commandeth all men everywhere to repent, to repent fully, of all sin. Indeed, the spirit of true repentance is universal. There can be no godly sorrow for some sins, and continued love for other known sins. To cherish one such proves that sin is not hated. The Am. Miss. Association, to which this is auxiliary, in their constitution, state their object to be 'to send the gospel to those portions of our own and other countries, which are destitute of it, or which present open and urgent fields of effort.' There is neither rivalry, nor antagonism in this. Nor is it known that their missionaries or colporters have encroached upon the field of any other evangelical laborers. The field is the world, and is surely wide enough for all the friends of Christ to work without invading each other's bounds.

"A different reason also existed, at least in the minds of some, why another missionary society should be formed. It has been often proved, that a very great amount of power is not safely entrusted to any corporate body, in State or church. The human heart is not sufficiently sanctified for that. Past history gives lamentable proof of this. The Am. Board is a close corporation, over which the churches have no direct control. Though it now embraces some of the wisest and best men in the country, yet they claim no infallibility. They may degenerate, as some other good institutions have. Some thought their number and influence were already as great as was desirable. It was therefore deemed advisable that another missionary society should be organized."

The preacher next pays a just tribute to some of the Missionaries of the American Board, rejoicing "that God had made them the instruments of immense good," in many parts of the earth. He thinks, however, that this should not prevent our deeply lamenting the countenance given by the 'Board and some of its missionaries to stupendous wrongs.' Referring to their influence among the Cherokee and Choctaw Indians, he says,

"Should they, (these Indian tribes), with others, come into the Union as a slave-holding State, the agency of the Board in their education would be greatly deplored by every true friend of Christ and his country. * *

"The noblest devices men have ever formed are for the spread of the gospel, *the whole gospel*, of God our Saviour. To recover men from the pollution, guilt and ruin, into which sin has brought them, to the knowledge and favor of God through Christ Jesus, is a plan of enlarged benevolence. It operates on a broad scale to accomplish a grand object. It is no other than to elevate fallen man to an eternal, interminable height of knowledge, holiness, felicity and glory in the heavenly state. To effect this, war, the traffic in human beings, slavery, the use of alcoholic liquors as a beverage, of tobacco as a luxury, lewdness, injustice, profaneness, Sabbath-breaking, with all crimes of fearful prevalence and appalling magnitude, must cease. To most of these evils, intense as are the sufferings they occasion, the mass of the community are extremely indifferent. Is it not God-like to be endeavoring to reclaim men from these and other sins which will shut them out of heaven, and to prevail on them to practice the opposite virtues, which adorn the character, and render them lovely and valuable members of society? Benevolent plans are formed and efforts are being made to exterminate all these evils.—Provisions are devised to restore the sick and the insane, to reform juvenile offenders, to pour knowledge into the minds of the sightless, the deaf and even the idiotic. For what form of ignorance, wickedness, or suffering are not the liberal devising liberal things to remove? By liberal things shall they stand, 'abide, be established, rise, increase.'"

The second head of the discourse is mainly occupied with showing that God has promised, and, in the progress of events, has always given his blessing to enlarged, liberal plans for the conversion of the world.

We have only room for two more extracts, the first showing the advantages possessed by our people, for doing good on a large scale, and the second showing *briefly* the field of labor opening before us. It will be seen, that the sin of our land is not ignored.

"God has given us, as a people, advantages to do more good for the world than any other nation on the earth. By the blessing of God we may devise and execute more liberal things than any other people. Our available resources are greater. Our system of education is superior. The principles of liberty, civil and religious, are better understood, and more highly prized by many, though in some parts of the country they have suffered a sad decline. Abating the horrid sin of enslaving some 4,000,000 of our fellow countrymen, for the sole gratification of 250,000 out of 26,000,000, the true spirit of liberty is still strong. We are not burdened with debt as most European nations are. We have no national hierarchy to oppress us. The enterprize of our citizens exceeds others. Should all the Chinese be converted to Christianity in a year, though numbering 350,000,000, they

would not do as much as half of our 26,000,000. Their habits are stereotyped. They have little of the incentives or progressive genius of our people. We have the best national Constitution on earth. Were its principles fully carried out, the poorest and the feeblest would be secured in the free exercise of all their inherent rights. Our copious language, fraught with the wisdom of ages, is being rapidly diffused over the world The eyes of all nations are turned towards us.—Our social relations with them give us great 'sway over their opinions and conduct.' We are not given to philosophical theorizing leading to no practical results. The voluntary principle of combination and effort, especially in religion, exists here as in no other part of the world. Though many sins cry aloud for Divine vengeance; yet could our people understand their true interest and have virtue enough, based on the principles of the gospel, to pursue it, we might do the most good to the world of any nation. It is the revealed purpose of God, that the gospel, the pure, whole gospel, shall have a wider and more controlling influence upon the hearts and lives of men than it has yet achieved. The labor-saving machines, the new and various applications of steam, the magnetic telegraph and other facilities, teach us that mighty and valuable changes are to take place in our world. These discoveries and inventions are not solely to aid men of the world in effecting their purposes. They will ultimately be made to subserve the promotion of truth and righteousness, of that holiness without which no man shall see the Lord. These advantages impose on us an imperious obligation to employ them in the most enlightened, faithful, energetic manner, to promote the highest welfare of the race.

* * * * * * * *

'Then let us take broad and deep views of the world still lying in darkness, guilt and woe. Then contemplate the remarkable manner in which mighty obstructions to the introduction of the gospel are removed. What a change has taken place in Turkey, that now the banner of the cross may be unfurled under the Crescent. Then pass to the celestial Empire, and there the 350,000,000 or 360,000,000 are accessible to the glad tidings of salvation. Then look at the changes wrought by the instrumentality of the gospel, in the Society and Sandwich Islands—in India and Africa. In view of such precious results, we may well exclaim, What hath God wrought? Scan the wide fields already white for the harvest. Hear the numerous, impassioned calls from nearly every part of heathendom, and not a few from nominal christendom. 'We are perishing for lack of vision, We are told there is a dreadful hell. Come and tell us how to escape it.' These calls, borne upon almost every breeze, demand of the churches an increase of prayers, contributions and efforts. Never was there a more hopeful period for the church to extend her aggressive movements. When men of the world can build colossal steamers, dig through mountains to construct railroads, and stretch telegraphic wires across oceans, shall the church have to send to the children for *ten cent* shares to build a little missionary vessel? Why should she not be as inventive, as enterprising, make as large investments, to advance the kingdom of Christ, as worldly men do to effect their purposes? Never before were so many indications that the Lord Jesus was about to have the heathen for his inheritance, and the uttermost parts of the earth for his possession."

FROM REV. J. S. GREEN.

SANDWICH ISLANDS.

For the American Missionary.

The dark places of the earth are full of the habitations of cruelty.

It used to be a prevalent notion in certain quarters, that the islanders of the South Sea were a very happy race of beings. "The Nuhivians," says the master of the merchantmen who anchored in Porter's Bay and made a chart of it, "the Nuhivians, excepting the tribe of the Typees, are decidedly the finest looking and best disposed natives in the South Seas. Nor can civilization, in my opinion, make them either better or happier. They are like children of one family dwelling in unity and peace, generous to an extreme, they would divide what they got in trade and share it with all around them."

The admirers of Mellvile may allow themselves to be carried in imagination to these abodes of nature's unsophisticated happy children, whose favored lot they almost envy. But men of sense are ceasing to cherish so gross a mistake. The heathen, live where they will, are not happy. They are wretched. With few exceptions, they live but little above the brutes that perish. Their habitations are miserable hovels, dark, low, smoky and unfinished. They are filthy in their persons, habitations, and methods of living. Indolent and improvident, they often suffer from hunger. Exposed to the heat of the sun, to the winds also and the rains, with scarcely an apology for clothing, they are a prey to disease; and in time of sickness take little care either of themselves or their relatives.

"Like brutes they live, like brutes they die."

The late Rev. R. Tinker, on visiting the Marquesian Islands, and transcribing from

the merchantman's chart the sketch which I have above quoted, remarked, "We do not introduce this notice of their character merely because it is the opinion of the individual who wrote it. If it extended no farther, any reference to it were unnecessary. But similar impressions are not uncommon. This harping on the blessedness of pure heathenism, and of human nature in its lowest pitch of barbarity and degradation, we have heard often. It may be a fine song to those whose musical chords are of a texture and tension to vibrate in unison with it, but to most we hope it jars and grates like the hinges of Milton's infernal prison. Dwelling together in a common stock of the bounties of Providence, and of their own persons too, so much the fashion in Polynesia, is a most certain index of their complete ruin, their unspeakable debasement. No personal property; no motive to industry; no protection from law; no family circle; no household ties; no domestic bliss. Fountains of generosity! Each one draws from them what, and as much as he likes, and when and where he can find it, from the value of a cocoanut to the heart's blood of his neighbor; and life, virtue, chastity, are marked at the same price with a charge of powder and shot, a string of glass beads, or a few inches of hoop iron. There need be no further evidence sought of the desolations of sin than is found among the natives of the Pacific Ocean."

No one can read the narative of the exploring expedition under the command of Lieut. Wilkes without feeling that language is too poor to describe the physical degradation and suffering of the islanders whom he visited. Does not this wretchedness appeal to the friends of humanity for relief? Would not labor and money be well expended in sending and carrying to them the blessings of Christian civilization? Were there no higher object in view than the drying up of temporal misery, staunching the wounds made by their own hands, taming the ferocity of savage men and bringing them within the pale of civilized life, the object would be a worthy one, repaying a hundred fold all the anxiety and expense incurred by the consciousness of doing good to the most degraded and unhappy of men.

But we must think of them as immortal beings! hastening with us to the judgment seat of Christ—destined to an eternity of inconceivable blessedness, or of inexpressible woe. And what are their prospects for a future and eternal state of existence, in view of their moral character and with our eye on the declaration of the Apostle, that without holiness no man shall see the Lord. Says one who labored eight months at one of the Marquesas Islands in efforts for the salvation of the people, "In point of morals the Marquesians must be classed with the lowest of our species. Nothing that we have ever beheld in the shape of human depravity in other parts of the world will compare for a moment with their shameful and shameless iniquities. The blackest ink that ever stained paper is none too dark to describe them. A single hour's unrestrained intercourse with them is sufficient to satisfy any one that he is among a people to whom virtue, shame, and chastity are unknown, and around whom the dreadful fruits of man's apostacy are strewed in every path.

To specify, the writer says, "One of the first things that will annoy a person of good morals on landing on their shores is their unbridled licentiousness. So universally prevalent is this disgusting vice among both sexes and all classes as to render their society too intolerable to be endured. The scenes of licentiousness exhibited in our presence, and even in our houses, were too shocking ever to be narrated by either pen or tongue. Such being the conduct of the Marquesians, it may be inferred easily what is the character of their conversation. But here again delicacy forbids detail. Were we to give a matter of fact account of the common every day talk of those islanders, our reader would cast away the paper from him as tho' his very fingers were polluted by it. We cannot allow our minds to recur for a moment to many conversations we have heard, without the most painful emotions."

Again, "the Marquesian character is also deeply stained with avarice, as mean and unprincipled as can well be imagined. They can resort to falsehood, flattery, threats, promises, fair means or foul, with equal readiness and without remorse, in order to obtain property to the value of a sixpence."

"Superstition also enters deeply into the Marquesian character. They cherish a superstitious regard to certain things of almost

every kind, animate and inanimate. Certain men, animals, fowls, trees, grass, fish, stones, houses, brooks, and creeping things, as well as certain sounds, certain winds, and certain appearances in the heavens, are regarded with various feelings of dread and often of horror indescribable. Here is the source of their heartiest anxieties and troubles, as well as of many of their vices and cruelties. Their bosoms are often wrung with anguish on account of fears which are entirely imaginary, and the relief which they usually get is from a source quite as imaginary. If women happen to tread carelessly on a leaf, a bit of grass, or a piece of timber which had been carried on the shoulders of a man; or should any one by mistake eat a bit of a fowl or of a certain sandy colored hog, terror takes hold of them like an armed man: or when a certain person who is regarded by them as having superhuman power dies, human sacrifices must be offered to conciliate the favor of the departed *tava* (prophet or god man) or else he will destroy all their bread fruit, and send many other evils upon them. Hence necessarily arise wars and fightings among them in order to obtain their human sacrifices." He then speaks of their lying and thievish propensities, of their inveterate indolence, of their terrible fierceness; and he sums up their character thus: "Imagine a human being in mere physical qualities equal to any of the race, but in morals barren of every thing that adorns human nature; destitute of regard for the authority of God and man, honor or law, decency or propriety. Unaccountably mean in his dealings, filthy in his habits and conversation, savage in his temper, a cannibal by education, ungrateful for favors, cruel to his enemies, treacherous to his friends; what have we but a fiend incarnate?"

Lieutenant Wilkes, who devoted more than 300 pages to the Feejee Islands, describing their cannibal habits, strangulation of widows, burying alive of the sick and aged, and other unnatural and atrocious customs, says in conclusion: "The contrast of the character of the islands themselves with that of the race of beings by which they are inhabited, is marked most strongly. The latter are truly wretches in the strongest sense of the term, and degraded beyond the conception of civilized people. For the sake of decency, and to avoid shocking the moral sense of my readers, I have refrained from relating many things which happened under my own eyes."

Rev. Robert Young, the deputation lately sent from London to visit the Wesleyan Missions at the Friendly and Feejee islands, wrote as follows on his return from the Feejees." After visiting Lakemba and Vewa, I proceeded to Bau, the capital of the country and doubtless the deepest hell upon Earth. Here I was shown six hovels in which eighteen human beings had recently been cooked in order to provide a feast for some distinguished stranger; and the remains of that horrid repast were still to be seen. I next went to one of the temples, at the door of which was a large stone, against which the heads of the victims had been dashed, previous to their being presented in the temple, and that stone still bore the marks of blood. I saw ———. But I pause. There are scenes of wickedness in that country that cannot be told. There are forms of cannibalism and developments of depravity that can never be made known. No traveler, whatever may be his character, could have the hardihood to put on record what he witnessed in that region of the shadow of death."

Such is a sketch of the moral character of the occupants of the isles of the Pacific. Friends of the Redeemer, are not the dark places of the earth full of the habitations of cruelty! Is not man vile, inexpressibly, inconceivably vile, tho' his lot be cast in the midst of the Creator's most beautiful works? And can such polluted beings be admitted to a heaven of purity and love! Never, no never. The Bible unequivocally declares that "the fearful and unbelieving, and abominable and murderers, and whoremongers and sorcerers, and idolaters and all liars, shall have their part in the lake that burneth with fire and brimstone, which is the second death." To which of these sins are not the men of whom we are speaking addicted? Only think of their impurity. It cannot be described! 'Tis universal, fathomless. There is no truth in their inward parts. They are treacherous, revengeful, bloody, hateful and hating one another—entirely disqualified for heaven till washed in atoning blood. Their wretchedness on earth is but a prelude to the woes which await them in the coming world. "The wicked shall be turned into hell and

all the nations that forget God." "Know ye not that the unrighteous shall not inherit the kingdom of God?" Deplorable then is the condition—sad the prospects of these our fellow men. Well may we exclaim, "Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for" these slain of sin—these miserable dying heathen, who uninstructed, untrained, in all the guilt and pollution of sin, are going to the bar of Judgment to be judged according to the deeds done in the body, and to receive their irrevocable doom.

SIAM.

The great awakening, in America.

In July Dr. Bradley wrote,

"The American and European residents appear to be startled a little at the intelligence of that "great awakening" in our country. I wrote the King of Siam an account of it, and afterwards learned that he communicated the intelligence to his Court. I have heard a good deal about it from different persons who heard him communicate it, but do not learn that any ridicule was connected with it. I took occasion to say, in my letter, that the promise of the conversion of the world to Christ seemed to be drawing nigh, that it would most surely be fulfilled, for the Almighty had pledged himself to do it; and that Siam was by no means left out of that promise; that she too would become entirely a Christian land; and that my prayer, daily, is that His Majesty may live to see and enjoy that happy day."

A New Presbytery.

At a later date, Doctor Bradley writes that the members of the Presbyterian Mission, in Bangkok, have formed themselves into a Presbytery. They seem not to be discouraged by the past barrenness of that field, but labor in hope that they shall yet see the blessing of God upon their labors, and a gathering in of the Siamese.

WRONGS OF THE INDIANS.

The following extracts are taken from the columns of the "American Baptist," from an appeal "to the women of America," in behalf of their Indian sisters. The article confines itself mainly to matters in which the women are the sufferers.

We can not vouch for the entire accuracy of the statements, quoted mostly from the reports of Indian agents, but we are prepared to believe they are but too true. Millions of dollars are expended by our Government in avenging wrongs perpetrated by the Indians under the most aggravating provocations to which they can be subjected, and the myriad voices of the public press multiply the reports of every outrage they commit, until they reach every part of the country, while there is only here and there one who will be at the pains of developing the facts which show that, in a majority of cases, the white man is the aggressor, and the Indian the actual sufferer.

These things are producing a sad effect even on the Christian mind of the country, leading many to fear, and to say, that the case of the Indian is hopeless; and causing them, under the influence of this feeling, to give sparingly, if not reluctantly, to sustain the efforts of Christian Missionaries to bring the Indian under the elevating and converting influences of the Gospel.

But the case of the Indian is not hopeless if the Christians of the country will arise to their help, and send them the Gospel in any measure compared to their necessities. A tithe of the money expended by our Government, in subduing or oppressing these Indians, or that portion of it which comes out of the pockets of Christians, would, if used to sustain Christian Missions among them, make them good neighbors, and with the blessing of God, good Christians.

The writer in the Baptist, after quoting the statement, "The system of buying and selling women is carried on all along the route across the plains among the traders and frontier-men as a regular established practice," adds:—

"These poor women when once taken possession of by white men, are ever afterward disowned by their Indian relatives, aud not merely their persons, but their lives are at the disposal of their purchasers. The offspring

of these unions grow up often totally neglected by their fathers. The question whether something cannot be done for these neglected ones is important from the fact that the existence of forts and the presence of troops upon the frontiers, encourage these demoralizations, and it is believed, are a source of vice and misery to both races. And thus these wrongs seem to be sanctioned by the strong arm of Government.

"Could the women of America see the desolation to which the mothers of these children are reduced when health and comeliness are succeeded by age and disease—cast-aways from both races—without home or friends, no words would be necessary to move their sympathies, or call their attention to seek redress. But there is another class for whom "pure and undefiled religion," and the holiest instincts of women enjoin especial care. By far the greatest portion of the Indian population upon our frontiers, consists of widows and orphans whose fathers and husbands have nobly fallen in self-defence, or, in too many cases, by cold-blooded massacre. One of the Indian agents reports that the proportion between the sexes in several bands after the late war, is as follows:

No. 1. Two men, twelve women and children.

No. 2. Four men, twenty women and children.

No. 3. Seven men, forty women and children.

No. 4. Ten men, sixty-five women and children.

This last band, it is believed, were actually on their way to the fort (Lane) for protection, when they were met by a party of whites, who, in cold blood, and in the presence of their wives and children, deliberately shot these ten defenseless and starving Indian men; for it is known that their camp and provisions had been burnt up several days previously by a company of whites, who were seeking their destruction. Another massacre of thirty men has recently been perpetrated, if possible, under circumstances still more horrible. A band of Indians (according to the accounts) were induced to put themselves in the power of the Indian agent, (Ticknor,) of Southern Oregon, who promised to conduct them to the reserve in the Willamet Valley; but on the way, while crossing a river, he had arranged an armed force upon each side to fire upon them. The writer adds, that it was a heart-rending sight to see the abject, mourning women and children, forty in number, and some of the little ones wounded by the rifle balls. In neither of these cases, (and there are many similar ones,) was there the least occasion or shadow of excuse for such barbarity.

The usurpation of our people has reduced the Indians to the condition of paupers and aliens, upon the land of their birth and their own ancestral domains; and with a cruelty only equalled by the savage vandalism of the darkest ages, is exterminating a race who possess many of the noblest traits of humanity. And this great wrong is being done simply because the victims are called *Indians!* as though they were not also MEN with equal rights and destinies with ourselves.

THE PEOPLE OF AFRICA.

We have extracted the following from a newspaper report of a lecture recently given by Rev. T. J. Bowen. Except thro' Mr. B., and other Baptist Missionaries from this country, the American people know little about the country in the vicinity of Yoruba. It will be seen that the people of the Interior are far in advance of those on the Coast.

"The Fellatah people told him that they came from Paylee, that they had spread in four directions from Timbuctoo, one toward Senegal, one down the west bank of the Niger, one lately into Houssa, and one into the Soosar country. Their traditions were, that their ancestors were white men, and came from the East; one of their historians said from Persia. He thought they might have been the remnant of the army of Cambyses, which was supposed to have been overwhelmed by a sand-storm in the desert. There were several libraries and a number of learned men in the heart of Africa. They knew more about us than we did about them. They asked him, for instance, if the days of our week were not named so and so; and when he told him that they were, they told him that they had found it so in their books. The names of Abraham and David, Marianna and Susannah, were common there. Some of the Fellatahs were almost white, and their language was not an African language. They were a fine-looking race of people, full of energy and fire, and, being white people, were full of mischief. They had conquered many parts of Africa. He had seen men with Roman noses, finely formed hands and feet, black skins and woolly heads. They were called the black-white men, and were considered to be the most learned of Africans. On the Nile was now the gigantic race whose ancestors sent a bow to Cambyses, and said, 'Find the man who can bend it, if you can.' These men had full beards. All along the Guinea coast the English language is much used, and he had been much surprised in the interior by black men coming up to him and saying, 'Good morning, sir.'

"He had seen some of the finest types of men in Africa which he had seen anywhere. He had often been asked whether he was not afraid to travel in Africa. He was less

afraid than in this country. The heathen population there were kind and hospitable. We had judged all the Africans by the few fishermen and slave dealers on the coast, and thought them an exceedingly lazy people. So the coast men were. But in the interior they were industrious. In Abbeokoota was a market two miles long. They sell dresses there at $60 apiece. He knew an African intimately, whose wealth he had the curiosity to count up one day at African prices; it amounted to more than $2,000,000. He used to go with the people of Abbeokoota to their farms, sometimes twenty miles distant. On the coast he saw women at work in the fields, but not in the interior. Most of the trade of the country was in the hands of the women. The Yoruba language had more abstract nouns than the English; this taught him that negroes knew how to think. When he preached they listened to him with the most intense interest. He could himself express himself with greater precision in the Yoruba language than in the English. The Africans made much use of iron; they smelted with charcoal and ore, and without bellows. They made glass—a glass which the French had endeavored in vain to imitate. Before Pliny was born they made glass on the banks of the Niger. The women did the spinning, and the men the weaving.

"He knew no African king who was absolute. Without the council the king could do nothing. A grand council of seventy could depose him. These people were heathens, and offered human sacrifices, (so did the Greeks and Hebrews,) but after he had preached to them, they told him that they would not any more, and, so far as he knew, they kept their word. They believed in one God, in the immortality of the soul, and that there were spirits who mediated between them and God.

"Their wars are generally settled by one campaign. The captives taken in war are offered first for redemption to their countrymen, and then, if not redeemed, are sold for slaves. The king of Dahomey established a standing army twenty or thirty years ago, to supply himself with slaves, as he found that he could always get plenty of guns and powder with them. One-third of his army were women. He thought, in case the men should revolt, the women would keep them in check. The city of Abbeokoota, on account of its opposition to the slave-trade, was threatened by the king of Dahomey, and 10,000 men and 6,000 women sent against it. Abbeokoota alone sent out 15,000 or 20,000 men to oppose them. For four hours they fought, and 1,200 of the assailants were killed—many of them women. This ended the slave-trade there."

Slavery among Methodists.

Rev. Mr. Matteson, a corresponding Editor of the Northern Independent, recently addressed a letter of inquiry relative to this subject, to Rev. A. C. Atwater, a minister of the Providence Conference. Mr. Atwater says he has spent six months traveling in Missouri, Arkansas, Kentucky, Tennessee and Virginia, and making inquiry on this subject. His letter, published in the North, ern Independent, is dated South Manchester-Ct., Oct. 6, 1858. Speaking more particularly of the Border (or mission) Conferences, he says:—

"Among many things learned in that examination, the following *facts were fully demonstrated:*

"First, That the Methodist Episcopal Church North, in the slaveholding States, and in the mission Conferences referred to, both as to ministers and members, were *as strongly pro-slavery as the Meth. Episcopal Church South.* Both, with equal sensitiveness, repudiated the idea of being abolitionists, or of having any sympathy with an abolition Church, or of desiring to have the slaves enjoy liberty.

Secondly, The fact of owning slaves, of living on the toil of unrequited labor, is not the slightest bar to membership in any of our mission Churches.

"Thirdly, That it is a great and uncalled for waste of missionary money to keep men in those Mission or Border Conferences, preaching an emasculated Gospel, silent upon one of the greatest sins upon which the sun shines; building up pro-slavery Churches to head off the spirit of anti-slavery, which has become so strong that it threatens to give this monster sin no longer a baptized place in the Church. The heathen are calling in vain for the word of God, while thousands of money are turned aside to *cherish and make strong* the pro-slavery interest in the Church.

"Fourthly, should a census be taken by our Church of the number of slaves held by her members, (as there ought to be, and which could be done with little trouble,) it would greatly astonish those who, without having examined this subject personally, honestly believe that the instances of slaveholding are very rare among our members.

"Sympathizing with you in behalf of the oppressed, and earnestly desiring that our sacred missionary money may no longer be turned aside from promulgating a *free Gospel* to aid one that is bound, and offers chains to the colored man—I remain fraternally yours, A. C. Atwater."

A Methodist Anti-Slavery Union, has been organized in the Black River Conference, N. Y Its object is to induce the Methodist Episcopal Church to take positive anti-slavery ground. Among other labors it proposes to itself is that of obtaining 40, 000 signers in that conference, to a petition to the next general conference to enact a rule by which all slave holders shall be excluded from the Methodist Episcopal church. It recommends the organization of similar associations in all the Northern Conferences. A correspondent of the Northern Independent says, speaking of this movement:—

"A Convention should be called, a similar Union formed, and similar measures adopted in all the non-slave-holding Conferences. If ever slavery is legally excluded from the M. E. Church, it will be as a result of *petitions* coming up to the General Conference from the thousands of our Northern laity. The names of *half a million* of Methodists *might* be got, and *should* be got to such petitions, and sent up to the next General Conference. But they can never be obtained without means with which to circulate documents, print and distribute petitions, and canvass every charge. Will not our really earnest anti-slavery men in each Conference take hold of this matter at once, and arrange for a Convention and a Union? If there are but few of the right stamp in any Conference, no matter, get what names you can to a call, and go ahead."

Results of Emancipation.—A brother who had passed some months in the West Indies, stated at the Old South Prayer Meeting, Boston, that he had seen 2,000 colored people at communion in one day. In the Island of Barbadoes, the Moravians have done a great work. The emancipated negroes have been constantly advancing in civilization and Christianity. No individual has been convicted of a crime in a Court of Law in Barbadoes, since their emancipation

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Emancipation in the Dutch Colonies.—A late Anti-Slavery Standard says:

"The latest arrival from Europe informs us that a bill had been brought before the States at the Hague for the emancipation of the slaves in Surinam and Curacoa. The first colony is to get eleven millions of florins, the second, three millions. Slaves are estimated for indemnity according to a tariff. A negro on a sugar plantation, 375 florins; on a coffee do., 260 florins; on a cotton or rice do., 200 florins. There are 37,740 slaves in Surinam and 9,000 in Curacoa."

THE CHINESE.

Bayard Taylor, the well-known traveller, thus speaks of the immorality of the Chinese:—"It is my deliberate opinion that the Chinese are morally the most debased people on the face of the earth. Forms of vice which in other countries are barely named, are in China so common that they excite no comment among the natives. They constitute the surface level, and below them are deeps on deeps of depravity, so shocking and horrible that their character can never be hinted. There are some dark shadows in human nature which we naturally shrink from penetrating, and I made no attempt to collect information of this kind; but there were enough in the things which I could not avoid seeing and hearing—which are brought almost daily to the notice of every foreign resident—to inspire me with a powerful aversion to the Chinese race. Their touch is pollution, and, harsh as the opinion may seem, justice to our own race demands that they should not be allowed to settle on our soil." A missionary of one of the sects, Rev. J. C. Beecher, seaman's chaplain at Hong Kong, expresses the like opinion with Bayard Taylor, of the Chinese character. He writes to the "Sailor's Magazine" as follows:—"I am more and more disgusted with Chinese character every day. China is a moral Golgotha for sailors, and physical, too. It is heart sickening to see and hear from day to day the effects of vice and immorality, and mournful to walk over graveyards, where row after row of stoneless graves tell how many friendless wanderers have fallen by the way, and laid their bones in a strange land. The Chinese are a lying, thieving, licentious race, defiling everything which comes in contact with him, deceiving from a natural instinct to deceive. It aggravates me beyond measure to see so much expended here to Christianize the Chinese, while in the whole of India and China, so far as I know, Shanghai excepted, sailors, our own people, are all adrift, robbed, deceased, plundered and murdered by these miserable heathens."—*N. Y. Evangelist.*

What does this mean? Christ came to save the lost, and we had thought that one of the strongest arguments in favor of Christian Missions, was based on the fact that the heathen are so degraded that without the Gospel, carried to them by the missionaries of the cross, they must almost inevitably perish. We do not understand how a missionary could feel "aggravated" at the expenditure of money to convert them from their sinfulness.

American Missionary,

NEW-YORK, JANUARY, 1859.

Special Notices.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

MAGAZINE.

The third volume of the American Missionary MAGAZINE commences with this number. We therefore earnestly request all whose subscriptions have expired to renew them at once.

We would suggest to all our readers, male and female, that they may do the Association a favor of no inconsiderable importance, by using their influence to enlarge the circulation of the Magazine, by procuring new subscribers, as many as possible, and forwarding their names and subscriptions to our Treasurer early in the month.

The Magazine contains 24 pages, octavo, monthly. The subscription price is 50 cents per year, payable in advance. The postage is six cents a year, payable in advance, except in the State of New York, where it is three cents.

INDIAN MISSION.

New Appointment.

Rev. George N. Smith, who has labored for many years among the Ottawa and Ojibue Indians, in the North-West part of Michigan, has been received under the care of this Association. He is located at North Port, Grand Traverse, Mich., and has under his charge a church in which there are twenty or more members, (Indians) in good standing.

CANADA MISSION.

Rev. L. C. Chambers, of Dresden, Canada West, has been appointed a missionary of this Association, to labor among the coloured people of Dresden and vicinity.

THE NEW YEAR.

This number of our paper will reach our readers about the commencement of a new year. We would exchange with them the usual congratulations and greetings of the season, and to express to them our wishes that the year upon which we are entering may be to them in the highest Christian sense an eminently happy one, and that they, and their families, may have every gift that our Heavenly Father, in His wisdom, sees to be for their good.

While doing this, we trust they will indulge us in a few reflections relative to some of the events of the past year, and their bearing upon the prospects and duties of the coming one.

The year 1858 commenced in the midst of a very general and wide-spread commercial depression, and, at the same time, almost as general a reviving of the work of the Lord, and outpouring of His Spirit. The pecuniary embarrassments acted disastrously not only on the *business* of the country, prostrating thousands who thought themselves strong, but also on all Missionary and other benevolent societies, diminishing their funds, and rendering it exceedingly difficult to provide, even by borrowing, the means of carrying forward their work, or supplying the most pressing necessities of their missionaries. This embarrassment has been felt with more or less severity, through the entire year, leaving nearly every Missionary society in debt at its close.

The revival of God's work has greatly comforted His people, enabling them to bear their pecuniary trials cheerfully, and causing them to rejoice that so many were seeking and obtaining the true riches. In these feelings the officers and managers of missionary bodies have shared, knowing assuredly that such blessings enjoyed by Christians here, will eventually turn to the supplying of the destitute and the heathen.

By many it was expected that, as an immediate result of this revival, the treasur-

ies of all our missionary societies would be at once replenished, and the ranks of their laborers abundantly filled, by the grateful contributions, and self-consecrations, of those who in their own persons, or in their children and friends, have received rich spiritual blessings from the Lord. This result has not yet followed to the extent that was expected, altho' our columns for a few months past show instances of liberal contributions, some of them prompted, we suppose, by this feeling.

Very many have found it necessary to husband all their resources to meet their obligations, and their purpose to do this has been strengthened by their quickened zeal to honor God in all their ways. The only mistake in this has been that too many of them have failed to include among their *obligations* those which, in the providence of God, they owe to missionaries, and others, whom they have encouraged to go to the heathen, or engage in labors for the oppressed and the destitute from which they cannot turn, and in which they must suffer, if the aid they were encouraged to expect is withheld. We are grateful to God, and to them, that some of our brethren and sisters have generously met their obligations to the missionary cause.

The absorption of the minds of many christians in the work of God in their immediate neighborhoods, is another cause why these large results are not yet seen. A brother recently told us that for eight months while the work of the Lord was powerful at the place of his residence, and sinners were being converted, he was occupied every night in some religious meeting, besides spending a portion of almost every day in religious visits. It is not wonderful, perhaps, tho' to be regretted, that christians, especially those just converted, should in these circumstances fail to remember the necessity of doing something for the more remote objects of their Christian love.

The friends of the American Missionary Association are already aware that at the close of our fiscal year, in consequence of the causes already alluded to, the Association, after reducing its expenditures as much as seemed possible, was six thousand dollars in debt. A portion of this debt still remains, and the early supply of some of our missions for the present year, have had to be procured by incurring liabilities which must now soon mature.

In every age, there have been those who have made the receipt of special blessings the occasion of renewed consecration of themselves and their substance to the Lord. The occasions for such renewed consecration at the present time, are almost as numerous as the families of our land. Into how many of them has the Spirit of the Lord entered and left a blessing in the hopeful conversion of a son or daughter, a husband or wife, or some near relative or dear friend for whose spiritual birth they have fervently prayed. How many are there who have themselves this year, found the pearl of great price, and are learning the right use of worldly possessions; how many who have been cheered, and comforted by having had added to their church connections, those who will hereafter share their burdens, and aid in sustaining the worship of God's house, and those Christian charities that depend on the church, and how many have been made to rejoice with great joy, by the receipt of spiritual blessings quite unusual, if not entirely beyond all former experience.

Are there not many such who will thank us that we suggest to them the commencement of a New Year, by making as a thank-offering to the Lord, a special contribution in aid of giving to the heathen, the enslaved, and the destitute, those rich blessings of the Gospel of which they have been special partakers, and who will rejoice to give, not simply that which they can without feeling it, but that which shall cost them some sacrifice, a willing sacrifice to the service of God.

We should hardly feel called upon to make this suggestion if it were simply to enable us to pay the few thousand dollars we are in debt, but there is an idea connected with the missionary work that the churches do not yet seem to have fully received. It is that the work must of necessity advance and

increase, and that every success given to missionary labors at home or abroad creates a necessity for enlargement. Such success is God's call upon the churches for more effort, at once His encouragement and His requisition; His encouragement by His blessing upon their efforts, His providential requirement by enlarging their field of labor, enlightening them as to the wants of the destitute, and multiplying the Macedonian cry in their ears.

While with gratitude to God, we acknowledge his special favor to us, and to our Missionaries in the preservation of all their lives during the past year, and the success given to the labors of so many of them, and in the increased favor given to our principles, we also recognize our own obligations to go forward, in connection with our contributors and friends, with joyful alacrity, and in dependence on the aid of His Holy Spirit, in His work.

In our December paper we reported the sailing of Mr. and Mrs. Penfield in the steamer Washington, for the Jamaica Mission. By the return of the Washington we have received a letter from Mr. P., dated Nov. 13. They then expected to arrive at Kingston the next day.

CHOCTAW MISSIONS AND THE AM. BOARD.

Under this heading, the New York Observer for Dec. 2d, contained an article, a portion of which we publish below. It will be seen, we think, that the relations of these missions, and the Board, to the anti-slavery cause is far less favorable than has generally been supposed. The Observer's claim of having the means of giving the precise state of the case, is undoubtedly correct.

After alluding to the different opinions held relative to the matter, the Observer says:—

It is important that the exact position of the Board and the Choctaw mission should be set forth, that the friends of the Board and the mission may understand the bearings of the discussion in progress. We have the means of giving the precise state of the case, and it shows that the Prudential Committee of the American Board have allowed the missionaries all the liberty they desire in prosecuting their work, and that the Board has no responsibility whatever for the evils that exist in a community where their missionaries preach the gospel with fidelity.

In the last part of the year 1855, the missionaries, six of them, out of seven, being dissatisfied with the action of the Board, *resigned*, and requested a release from the service of the Board. The Prudential Committee desired them to recall their letter of resignation, hoping that the difficulty might be adjusted. To the letter containing this suggestion, the missionaries replied under date of *Lenox*, Choctaw Nation, September 6th, 1856. In this letter, addressed to Mr. Secretary *Treat*, the missionaries say:—

"Your letter of July 8th, written in behalf of the Prudential Committee, we have received, and read with much care. We regret to say that it does not place us in a situation to withdraw our letter of resignation. You express an earnest desire to have our relations to the Board remain as they are. We should much prefer that, if in so doing, we should not endanger our usefulness as missionaries, or compromise our principles and our privileges as ministers of the gospel. Our difficulties we will mention in a concise manner, although they have been before communicated.

"1. The objections we have had to endorsing the letter of June 22, 1848, still remain. Nor can we acquiesce in the suggestions and arguments of that letter, or declare our readiness to act in accordance with them.

"2. We were much grieved at the action of the Board at Hartford, in 1854, and still deeply regret it.

"3. The construction put upon the Good Water document by the Board at Utica, makes it impracticable for us to regard that as an exponent of our views.

"We assure you that we are not insensible to the evils connected with slavery. In our opinion their only antidote is the gospel. As ministers of Christ we regard it as our duty and privilege to preach the gospel to masters and servants according to the example and instructions of Christ and his apostles, and to act according to our own best judgment in the reception of members to our churches, in their instruction and in the exercise of discipline.

"If with the foregoing views—which are known by the people among whom we labor—the Prudential Committee should deem it wise to continue our support, we are willing to try to remain in their service. Accordingly we have estimated our expenses for the ensuing year. If on the other hand the Committee should not think it best to retain us, we shall not expect them to grant us the estimates.

"We wish to continue as missionaries among this people at our stations, while Providence shall permit. If a separation should take place, the questions that may arise about

the stations can, we presume, be satisfactorily adjusted by the Committee."

(Signed,) C. KINGSBURY,
C. BYINGTON,
E. HOTCHKISS,
C. C. COPELAND,
O. P. STARK,
J. EDWARDS.

The Prudential Committee took the subject into consideration, and with this letter before them, made the usual appropriations. The missionaries being thus left at liberty to pursue their work in their own way, have continued to prosecute their labors with their usual success. No one of the missions has been more highly favored of the Spirit than this.—*N. Y. Observer.*

HOME MISSIONS.

INDIANA.

FROM REV. J. H. JONES.

Decatur, Nov. 1, 1858.

The rapidity with which time flies, impresses me with the propriety of the command, "Whatsoever thine hand findeth to do, do it with thy might." Some that were much younger and stronger than I am, have departed this life during the last quarter. I preached to them, and prayed for them while they lived; but now can do no more for them. Their happiness or misery is fixed forever. I feel that a great responsibility rests upon me, when I endeavor to show sinners the way of salvation. How careful should we be when speaking in the name of the Lord, to perishing sinners, lest we deceive them to the ruin of their souls. It is to them a matter of life and death, heaven or hell, eternal happiness or misery.

Churchianity is doing much harm to *Christianity* at the West. The teachings of *Christianity* are, "Submit yourselves therefore unto God," "Draw nigh to God and He will draw nigh to you," "Humble yourselves in the sight of the Lord, and He shall lift you up," "Be ye holy, for I am holy," "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." But Churchianity does not require submission to God, nor holiness of heart and life. The feelings which it labors to excite are the fear of hell, and a desire to go to heaven. And as many as possess these feelings are invited to join the church, with a promise that the "*good old ship*" will carry them with perfect safety to heaven. Churchianity cares not whether a man is anti-slavery or pro-slavery, a temperance man or the contrary. He may gratify his own taste for liquor, if he will not disturb the peace of the church by agitation. Its chief ambition is to build a large church that will be popular with the world. *Christianity* labors to build up a holy church that will acceptable to God, and a bearer of light to the world. Churchianity may be seen in the log school-houses of a new country, as well as in the costly edifices of large towns. I have to contend against it in all parts of my field. Its influence is most deleterious to "pure religion and undefiled before God and the Father."

My labors in Adam's Co. have been bestowed on localities where no other denomination had labored, yet no sooner are my congregations well established, and some evidence shown of good being done, than the Apostles of Churchianity come in, and, opening wide the door, invite all to join, who wish to go to heaven. Among a people accustomed to read the Bible, such a proceeding would be comparatively harmless. But among a people who have been neglected so long, who are not acquainted with the truths of the gospel, it operates very injuriously. It promotes strife and contention, and worse than all, it tends to make the ignorant rest on false hopes. To fear hell, and desire to go to heaven are natural feelings, common to all sinners *who believe* in a *future state of reward* and *punishment*. To say that these feelings qualify a person, so as to make him a fit and suitable member of the church of Christ, is about the same as to say that no qualification is necessary in any one; that saints and sinners, righteous and wicked, may be considered as possessing equal fitness for membership in the church of Christ. To censure and expose the anti-scriptural conduct of men who preach such a gospel, is unpleasant; but the interest of true religion demands it. If those who have charge of

the sheepfold *knowingly* receive wolves or bears, or even goats, among the sheep, they will find trouble, and suffer loss. In preaching the gospel, or inviting persons to join the church, we must be guided by the teachings of Christ and His apostles, "As many as walk after this rule, peace be upon them and upon the Israel of God."

ILLINOIS.

FROM REV. R. C. BRISTOL.

De Kalb, Dec. 13, 1858.

Another year of labor, for one half of the time with the Cong. church, at Dement, closed with Dec. 1st. That little church, a few months since, numbered twenty-three members. Ten of these have removed, taking letters, and three more are absent, but may perhaps return, leaving only ten resident members. Yet the congregations have been good during the Summer and Fall, and there has been a serious attention to a preached gospel. A little more than four weeks since, a series of meetings was commenced, in which we were favored with the labors of Rev. B. S. Baxter. These meetings closed one week ago to-day. The mighty power of God in the outpouring of His Spirit attended them; and as a result, the whole community seemed moved. Christians were greatly revived and strengthened, many backsliders were reclaimed, and not less than 25 or 30 were hopefully converted. Yesterday was to that little church a day of great interest. Four were received by letter, and nine on profession of their faith. Of these, *eleven* (six males and five females) were heads of families. Others will doubtless unite with them in due time, while others will go into churches of other denominations

I can but feel that God was wrought a great work for that place, the results of which will be felt through many coming years. Another will doubtless soon take my place there, as all my time and strength seem to be required at De Kalb, but I shall ever look back on my labors in that new village with its infant church, and to the present season of refreshing, with heartfelt interest, they will still have my sympathies and prayers.

A Congregational church of nine members has recently been organized at Malta, a thriving Rail-road village between De Kalb and Dement. Rev. D. Gore, of Sycamore, and myself counselled and assisted Rev. Mr. Porter, who is to act as Pastor.

IOWA.

FROM REV. O. EMERSON, JR.

Big Rock, Scott Co. Oct. 28, '58.

I take an hour, in which I am hindered in my journey by a violent storm, to make a report of my labors for the month now drawing to a close. At our meeting of College Trustees, September 30th, it was voted to remove the Institution to Grinnell, near the centre of the State, and to close operations at Davenport in a few weeks. I remained over the Sabbath at Davenport, where I preached for brother Magoun, and to a feeble church, lately organized, six miles from the city.

On the 12th inst. I met with the Dubuque Association at Anamosa (Jones County). It was a precious meeting. The Spirit of God was evidently with us, and brethren seemed greatly encouraged with reference to revivals in their several fields during the coming winter. Plans were formed for mutual assistance, which we trust will result in great good. With some of the brethren I made arrangements to labor.

At the close of the meeting I turned to the Eastward, on my way to the Triennial Convention at Chicago. That meeting, on the 20th, was one of exceeding interest. Our new Theological Seminary has opened with 20 students, and some 10 or 12 more are expected in a few weeks. The Spirit of God seemed to pervade the meeting. Various matters pertaining to the interests of Congregationalism in the North-west were discussed. It would have richly paid for the time and expense of every minister in the West to have been there. I trust this Triennial gathering will in coming time, yield for the West and the World a rich harvest of results. The last Sabbath was a

pleasant and profitable one among my old parishoners at Sabula and vicinity. I promised, if God permit, to assist them in a protracted meeting the coming winter.

The meetings I have attended have been pleasant and profitable to myself and others. I have been almost daily in consultation with brethren in reference to various matters pertaining to the interests of the churches. By attending the several Associational meetings, having had a long and extensive acquaintance with the field, I am able to advise in regard to the general work. Moreover, at this comparatively early period of the settlement of the country, various questions have to be settled as precedents for future action, that make our meetings more important than they may be in future years.

On the 30th of November Mr. E. wrote:

On the 3d inst I returned (to his home, Wolf Creek,) from a tour of several weeks; during which time a large amount of correspondence had accumulated and several successive days of labor were devoted to it. Meanwhile the storms, preparatory to the closing in of winter, were raging in all their fury. The roads and streams in this new country were nearly impassable. The people were busy with their preparations for winter. As the dwellings, stables, &c., of very many are mere temporary fixtures, there is demanded every season, on the approach of winter, a large amount of additions or repairs. This, with the gathering of crops, and the preparation of winter clothing, which are always neglected to the last moment, makes it a season of anxiety, labour and of not a little suffering. With the exception of a short time during mid-summer, it is the most unpropitious for preaching efforts of any part of the year.

I had also work at home to make my family comfortable for the winter. I remained at home more than two weeks. One Sabbath I opened my own house for preaching. The next Sabbath I preached by way of dedicating our new shool-house just completed. This was followed by meetings several evenings in succession, and I trust a valuable impression was made.

I started on the 24th on a tour through several Counties north and west of Wolf Creek. I traveled through Grundy and Hardin Counties, and spent the Sabbath at Webster City, the County Seat of Hamilton. In that vicinity are two small churches planted by the labors of Rev. T. N. Skinner, who is preaching to them with acceptance and success. He has a hard field, and is very much secluded from ministerial intercourse. I expected to assist in the formation of an Association of the churches in that region, and was glad to find that preparatory steps had been already taken. I shall, if possible, go again in a few weeks, to aid in completing the work.

The winter is now commencing: the people are prepared to attend preaching every evening if invited. I hope to improve the opportunities afforded. I pray it may, and trust it will, be a season of the right hand of the Most High. God give us grace to work while the day lasts.

FROM REV. J. T. COOK.

Des Moines, Nov. 29, '58.

During the months of July, August, and September, we were without a regular place for holding our service But in God's providence we were without service *only two Sabbaths* In the mean time we were pushing our own house on to a speedy completion, and had it ready for temporary occupancy by October 1st. We have since completed and dedicated it. It is a gain. There is nothing like it for neatness and beauty in the city. It is a gothic structure, and has cost us $1450. It is most refreshing to meet to worship and praise the Triune God, Father, Son and Holy Ghost, in such a place, built by our own sacrifices, under the blessing of God. It will seat about 200 persons, and has been filled, and much of the time crowded with earnest, attentive listeners ever since we began to worship in it. We resumed our Sunday School at once, and have already more than quadrupled our

number of scholars. I have a Bible-Class of some 12 or 15 young men and 1 old man. It is becoming deeply interesting.

So far as our internal concerns go, we are greatly encouraged and hopeful. The field around us is fallow and weedy. Vice, in its aristocratic forms, abounds. It ensconces itself behind genteel trappings and high social position. The genteel "whist party," the wedding wine cup, the "fashionable recreations," the frost and starch, etiquette and refinement of *moral* and *respectable* society, withstand us to our faces. They are allowed by some of our churches as innocent and polite, and are winked at and ignored by others of our churches and clergy. Thus intrenched they become hindrances to the transforming influences of the truth. We pray and hold on! To let go is surely to fail. To stand still is to go over to the enemy We endeavor to "cry aloud and spare not," for if we should keep silence the very stones would speak out to condemn our truckling cowardice.

MINNESOTA.

FROM REV. M. N. ADAMS.

Traverse de Sioux, Dec. 1, 1858.

The last quarter has been a season of great trial to our people, financially and spiritually, and at the same time it has been one of divine mercy. Of temporal trial, in consequence of the grasshoppers, hail, the financial crisis of the former year, and a church debt of nearly a thousand dollars pressing heavily upon our church and congregation, with no means available at present to cancel it. Of mercy, in that, although rainy, the season was comparatively fruitful and the harvests plenty, and we have had some tokens of the presence and blessing of God upon us as a church and people. Not like those of which we read as being manifested in your city, and many places where the work of the Holy Spirit is so blessed and glorious, and yet as really the work of the Lord.

Since my last report, there have been four members added to our church by letter and one on profession of faith. The stated services have been well attended not only here at Traverse, but at my outposts, or places of preaching in this vicinity. The weekly prayer-meeting is well sustained by the church, and at times it would seem as if there were effectual and fervent prayers offered up for the outpouring of the Spirit upon us: and yet the blessing is not bestowed in its fulness. Can it be, that by this means our people are to be disciplined to stronger faith and greater perseverance?

Last Sabbath I spent at Henderson, a village of some six hundred inhabitants, situated 15 miles below this on the Minnesota River. The congregation was good and attentive. On canvassing the place and vicinity, I found a large number of the people very desirous that I should preach to them statedly. They are from the New-England, Middle and Western States, and many of them have been professors of religion, representing Presbyterian, Congregational, Baptist and Episcopal denominations. I propose to hold services once a fortnight at that place this winter.

The newly organized church at Belle Plains, 10 miles below Henderson, is without a pastor, and I am invited to supply them every other Sabbath, which I think I will try to do for a time at least. Meantime, I shall preach half the time at least here, at Traverse, and keep up my appointments in this immediate neighborhood. I have, of late, felt more deeply than ever, the importance of looking up the scattered sheep in this wide and new land, and of preaching the Gospel to the destitute. But so long as I am in charge of a church here, I can only appropriate with their consent one half my time to missionary work as an itinerant. Should the Association have at its command a good, faithful minister, who is willing to take up the arduous work of this wide and interesting field, do send him on without delay, and if you have not, then let the friends of Christ remember his kind words, to do them, "Pray ye the Lord of the harvest," &c. We have abundant reason to be thankful that so many evidences of the Divine

favor appear all about us in our humble efforts to establish the Redeemer's kingdom in this new land; how should we be stimulated thereby to renewed efforts, renewed confidence, renewed hope, and renewed consecration, that we may see still greater things, and that the people of God may take possession of this land in the name of Immanuel. What is immediately before us, in the Divine Providence, is not known to us; but we have reason to believe that the way is being made ready for the triumph of truth and righteousness in all the earth. Never have I known a time when, in the West, so large a share of the inhabitants hold themselves in readiness to hear the truths of the Gospel of Christ. Oh for hearts to receive and obey them!

The Turkish Woman's Request.

"Large numbers were engaged, especially women, in asking questions, and listening to the reading of the New Testament, till a late hour; and after all had gone, one Turkish woman came back, and entreated that they would 'speak to her more of those sweet words.'"—*Mr. Farnsworth's Letter.*

Oh speak again those words so sweet,
I fain would longer hear!
Never before such music broke
On my delighted ear.

What though the midnight shades approach?
Light dawns upon my soul;
If but its yearnings here be met,
Hours may unheeded roll.

Tell me again of Him who came
To bear the sinners doom;
And say, that in his gracious heart
There's room for me! there's room!

I will arise, and seek his face;
I will his follower be;
Strange, wondrous words! the Lord of life
Has died to ransom me.

Now the poor Moslem, blind and lost
'Mid terrors undefined,
May in this great salvation share,
The path to heaven may find.

Then speak again those precious words
Which life and hope impart;
And praises to my God shall flow
From a full, bursting heart.

—*Bib. Soc. Record.*

The African Civilization Society.

A Society, bearing the above name, has recently been formed in this city.

Its objects are briefly set forth, as follows, by the Rev. H. H. Garnet, President of the Society.

1. Our object is the civilization and evangelization of Africa, and the descendants of African ancestors in any portion of the earth, wherever dispersed.

2. The destruction of the African slave-trade by the introduction of lawful commerce and trade in Africa, and elevation of the condition of the people of color in this, our own country, and in other lands.

3. We propose to lay the foundation of a future commonwealth, of the Republican form, on the Coast of Africa. We are already about this work, and on some bright morning, not far in the future, we hope to unfurl to the breeze of heaven our banner, the ensign of a new State. We expect to purchase our land from those who have the right to sell, and the first step which we intend to take after purchasing our land, shall be the building of an unsectarian mission church, and the erection of a school-house and workshops, and tilling the soil and planting seeds.

4. We propose to provide companies of emigrants with good chests of carpenter's tools, a suitable number of agricultural implements, and advance them money for their outfit, should they need it; the whole amount of funds thus advanced to be returned to our treasury in five years, without interest.

5. We intend to labor for the overthrow of Slavery in our own land by the use of every means dictated by the laws of God and human nature.

Sailing of Missionaries.

A number of missionaries embarked at Boston, Dec. 7, in the Ship Como, for India.

The Boston Transcript gives their names, as follows:

The Rev. Wm. W. Scudder and wife, who return to India; the Rev. Mr. Mayou and wife, who proceed thither for the first time; the Rev. Edw. Chester and wife; Mrs. Taylor and two children—Mr. Taylor is now in Hindostan; Mrs. Noyes and one child; Miss Ashley. Mr. Scudder and Mr. Mayou are sent out by the Board of Missions of the Reformed Dutch Church. Their destination is the Orcut Mission. The remaining missionaries proceed to the Madura Mission, and are under the supervision of the American Board of Commissioners for Foreign Missions.

England and Slavery.—In *The London Times* of Oct. 7th there is a long and very able and candid article on the subject of cot-

ton. The proportions of the article used by different nations are thus stated:

Great Britain,	51,28
France,	13,24
Northern Europe,	6,84
Other foreign ports,	5,91
Consumption of U. S.,	23,58

Thus it appears that England uses more of the raw material than all the rest of the world. After giving the great facts the writer uses the following language:

"An advance of one pence per pound on the price of American cotton is welcomed by the slave-owner of the Southern states as supplying him with the sinews of war for the strugge now waging with the Northern Abolitionists. This mere advance of one pence on our present annual consumption is equivalent to annual subscription of sixteen millions of dollars toward the maintainance and extension of American slavery."

How they Support Churches in South Carolina.—A recent number of the Charleston (South Carolina) Courier, makes the subjoined announcement. It gives us a very distinct idea of the character of that gospel, and is also suggestive of the value of the Northern religion which fellowship the "——— Churches" of the South which sell "gangs of prime negroes" for their support.

"Field Negroes by Thos. Gadsen.—On Thursday, 17th instant, will be sold at the north of the Exchange, a prime gang of ten negroes, accustomed to the culture of cotton and provisions, belonging to the Independent Church, in Christ Church Parish."—*A. S. Bugle.*

Moravian Missions.—Their operations had been greatly extended within the last thirty-five years. In 1822 they had 33 stations, to which were attaehed congregations amounting to 33,000 souls, under the care of 168 laborers, male and female. At present the number of stations is 73. The congregations connected with these number in all 74,187, of whom 21,000 are communicants. The number of baptized children is 20,000, almost all of whom are in attendance at school. Of male and female agents there are in all 304. From the commencement there had been 1646 persons engaged in the Society's labors.

Statistics of the Slave Trade.—Not far from 200,000,000—two hundred million—of Africans were carried to the British West Indies, before emancipation. After 178 years not more than 780,993 remained, in round numbers, eight hundred thousand! 800,000 negroes were brought to St. Domingo from 1680 to 1776; only 290,800 were to be found there in that latter year. The annual decrease in Cuba is from five to ten per cent. On the other hand it is stated that the whole number imported into the United States, *ab initio*, was about four hundred thousand, and the number at the present day, is about four millions!

Children's Department.

The Little Mortara Boy.

"Poor little boy!" said Mr. Ames, as he was reading the evening paper.

Harry, who sat on a stool by his mother, exclaimed, "What boy, Papa?"

Mr. Ames explained to him about the Jewish boy, a little fellow only six years old, who was stolen from his fathers' house at Bologna, a city of North Italy, by persons belonging to the Roman Catholic Church.

"What did they steal him for?" inquired Harry.

His father told him that when the boy was only a year old, his nurse, who was a Roman Catholic woman, baptized the child, and thus made him, as she thought, a child of the Roman Catholic Church. At midnight, on the 23d of last June, the Catholics kidnapped the boy, and have kept him ever since, intending to keep him from his parents, and make, I suppose, a priest of him.

Harry looked quite puzzled. Many thoughts came into his head. So he went on to ask questions, as little inquisitive boys and girls will, you know.

"Father, can a *woman* baptize children?"

"In Roman Catholic countries," said Mr. Ames, "the law permits any person to baptise a Jewish child, without the consent of his parents—when in danger of death, and when the parents have abandoned the child. The nurse baptized little Mortara when he was sick, and she thought he was going to die."

Harry knit his brow, looked up into his father's face, and asked, "Did that make a Roman Catholic of little Mortara?"

"No," replied his father, "it's all super-

stition—a mere pretext to get the boy away from his parents, and keep him."

The more Mr. Ames said, the more questions Harry wanted to ask. There was nothing wrong in this. Children will never know much unless they do ask questions, and have kind parents who will hear them patiently, and give them all the information they can. Mr. Ames was a good father, and so he let Harry ask him questions to his heart's content.

"Is it right, father, for people to steal little children from their fathers and mothers, and brothers and sisters?" asked Harry.

"By no means," replied his father, "it is wicked, very wicked."

Harry had heard his father read "Uncle Tom's Cabin," and he knew that slaveholders steal all the little slave-children away from their parents—so he said, "Father, ain't the slaveholders as wicked as the Roman Catholics who stole that little Mortara boy—ain't they father?"

Mr. Ames always spoke the truth, and therefore he said, "Yes, my son; and they are more wicked, because they know more. It is worse for us to do wrong than it is for the more ignorant people of Italy. But there are a great many people here—many Jews, too, I fear—who will be angry because the Mortara boy was kidnapped, and feel but very little when hundreds and thousands of little boys and girls are kidnapped every year in this country, and kept from their parents all their lives long—because they have black complexions."

Harry felt sorry, and looked up, and said, "Mother, mother, isn't it a shame, a great shame, mother?" *

A Child's Gifts.

A gentleman in this State writes that his little grand daughter sends twenty-nine cents, "all her earthly treasure," for the missionary cause, and adds that a few months before she was six years old, while listening to the reading of the American Missionary, she said, "I want to give something to that Society." Her mother told her she might "piece a bed quilt." She accordingly went to work, and had it done before her sixth birth-day. She is waiting for an opportunity to send it to the Missionary Rooms, hoping it will do good in some good missionary's family.

This little girl has begun early to feel an interest in the cause of missions. By and by, when she has grown up to be a woman, she may, if her heart is right with God, be a missionary herself. Who knows? *

An old Christian Coranna.

A missionary in South Africa gives the following description of an old Coranna. It will make our young friends smile, but it will also show them what the love of Christ and of the gospel can do even for the most miserable creatures upon earth. "By the reckoning of his sons, this man must be seventy years old, yet every Sunday," writes the missionary, "he walks about twelve miles from his home to attend divine service at my station on Sundays. Although he stays till Monday, and is always to be found during that time near my cottage, yet my children could never get accustomed to his appearance. He is a tall black man, as lean as a crab-stick, with a long swarthy face. He has but one eye, and rather a large beard, which last is uncommon among the Corannas. He wears an old cap on his head, but that man would be very clever who could find out what its shape or color was when new. His body is covered with a very old, greasy, gray cloth jacket, made of shreds and patches, which it seems impossible to mend any more. Properly speaking, it seems to consist of a number of scraps of cloth of different kinds and colors sewn together, and, as many of them are torn and loose, they flutter about in the wind like little flags. His short leather small-cloths, through his constantly squatting, have got into such a strange form, that he appears to be bandy-legged. In the one hand he carries the tail of a jackal to wipe away the sweat from his face, and in the other a long staff, while around his neck, there is a thong of leather, to which is fastened his knife. From one of his button-holes hangs his almanack or calendar. This is a small, narrow board, with seven holes in it. These seven holes, placed in a row, answer to the seven days of the week. In the morning of every

day he puts a peg into a hole, and as he begins with Sunday, he knows it is Saturday when he comes to the last hole in the row. He therefore sets out regularly on this day, that he may be here quite early on Sunday morning to join in the worship of God. To crown all, he carries his stool upon his back, that he may have his own seat in the house of the Lord."

Yet this poor man,—this once savage African,—is a humble servant of the King of kings, a disciple of Jesus, an heir of glory. Though his body is covered with rags, his soul is clothed in the righteousness of Christ. He is one of those who shall come from different parts of the earth, and sit down with Abraham, Isaac and Jacob in the kingdom of heaven.—*Juv. Miss. Magazine.*

"In Thee do I put my trust."

"Mother, what did the Psalmist mean when he said, 'Preserve me, O God: for in thee do I put my trust?"

"Do you remember the little girl we saw walking with her father in the woods last week?"

"O yes, mother; wasn't she beautiful!"

"She was a gentle, loving little thing; and her father was very kind to her. Do you remember what she said when they came to the narrow bridge over the brook?"

"I do not like to think of that bridge, mother; it makes me giddy. Do you believe it is safe—just those two planks laid across, and no railing? If she had stepped a little to one side, she would have fallen into the water."

"Do you remember what she said?"

"Yes. She stopped a minute, as if she did not like to go over, and then looked up in her father's face, and asked him to take hold of her hand, and said, 'You will take care of me, father dear; I don't feel afraid when you take hold of my hand.' And her father looked so lovingly upon her, and took tight hold of her hand, as if she were very precious to him."

"I think David felt like that little girl when he wrote the words which you have just read."

"Was David going over a bridge, mother?"

"Not such a bridge as the one in the woods; but he had come to some place of difficulty in his life, and whenever he was in any way troubled, he looked up to God, just as the little girl did to her father, and said, 'Preserve me, O God.' It is the same as if he had said, 'Please take care of me, my kind heavenly Father; I do not feel afraid if you take hold of my hand.'"

"O mother, how beautiful! But God did not really take hold of David's hand, and lead him through the trouble?"

"No; but God loves his children who trust him—who feel safe in his care—just as the father did his little daughter; and though he does not take hold of their hands, he knows now to make them feel as peaceful and easy as if he did."

"Mother, can I be one of God's children?"

"Yes, my dear. If you love him, and trust him, and try to please him, he will call you his own, and lead you all your life, and make you very happy."

"Will there be any bridges in my life? I mean, shall I have troubles? Now, I have not any, have I? I have not to look up to God and ask him to take care of me."

"You must not think great troubles are the only ones we have to meet with. You will have many small troubles, and will need to look to your heavenly Father to take care of you through them."

"What troubles do you think I shall have, mother?"

"You had one this morning. Sarah was unkind to you, and you were sadly grieved."

"Could I go to God with such troubles?"

"Yes, my dear; you can tell him just as you would me all your unhappiness, and ask him to comfort you."

"Mother, I am very glad we read that psalm this morning. I think I love God better already, and I hope I shall always trust him."

"I hope you will; and if you begin when you are a little girl, you will learn better and better about him, and be far happier than those who have no such Friend to go to in trouble."

"Why, cannot everybody go to God with their wants?"

"Certainly, if they will; but a great many people never tell him their troubles—never ask him to forgive them, nor to take care of them They did not begin in their childhood, and it is difficult to learn this trust when we are old."

"Oh, I hope I shall learn it now, while you can help me, mother."

"God alone can help you, my child; ask him to teach you to trust him."—*Young Reaper.*

Extracts from Letters to the Treasurer.

Summit, Michigan, Nov. 4th, 1858.

TREASURER OF THE A. M. A.

Dear Sir: I have been striving to imbue my people with a missionary spirit, knowing that it is the spirit of Christ, by setting before them, in various discourses, God's counsel, and imparting missionary intelligence from month to month as I have been able.

When I commenced labour here one year ago, the Congregational church numbered 9 members. In January last we had an addition of 27 members, in April 6 more, and in July following 18 more, in all 60 members. Thirty were added by profession of faith. We send a thank offering.

The church is hardly able to sustain me, but are doing nobly. If they pay me the remainder of my salary of $400, I hope to present you a small sum as a thank-offering on my own behalf.

The times are so hard that some of our people think we ought not to give to the Mission cause, but I shall be ashamed of them, if they don't do a little. Those are poorest who have no heart to give.

We are thoroughly anti-slavery and reformatory, and heartily sustain the Association in its position and principles, in preference to all others. We are glad that a sinful policy has not poisoned the whole mass of Christendom, but that there is a leaven working that is to purify and elevate.

My observation during the glorious revivals of the past season has convinced me that the ministers whom God has honored as instruments in the salvation of souls, are those who have fearlessly stood up for God and humanity, by preaching a whole Gospel, whether men will hear, or whether they will forbear. God speed the right every where.

"I have regularly contributed to the American Board until this year, but cannot longer do so, as it does not take the stand I deem right in relation to American slavery. I trust the blessing of God will rest upon your labors.

"I have always taken a deep interest in the American Board, and it is with great reluctance that I now part from it, yet I feel that its position is not right,—that there is too much of the wicked leaven there. I regard a clean riddance from the sin of slavery as the only true way."

The Free Will Baptist Quarterly, for October, is an interesting number. Its contents are:

The method in conformity to which the idea of God is developed in the Scriptures; The call to the ministry; The value of the Bible; The relation of self-knowledge to Christian usefulness; The Holy Spirit—the ways of quenching its influence; The symbolical art of the early Christian church; Eli, Eli, Lama Sabacthani, (On the humanity of Christ); Mahometan Power in India; Jimeson on the Methodist Articles of Religion; Christian Hope, (a review of John Angell James' recent work.)

The Anglo-African Magazine.

Our neighbor, Thomas Hamilton, proposes to issue a Monthly Octavo Magazine of thirty two large pages, with the above title, to be under the editorial supervision of a ripe scholar and fine writer. Its object will be to improve the condition and prospects of *free* colored men, with special reference to the improvement of the condition and prospects of *enslaved* colored men. Terms, one dollar per year, payable invariably in advance. Address, THOMAS HAMILTON, 48 Beekman St., N. Y.

The subscriber gratefully acknowledges the receipt of a Bbl. of useful clothing from the Ladies' Anti-Slavery Society of Woburn, Mass., the receipt of which they request to have acknowledged in the Missionary.

HIRAM WILSON.

RECEIPTS

FROM NOV. 1 TO NOV. 30, INCLUSIVE.

MAINE.

Augusta. D. Farnsworth	5 00
Brown's Corner. Otis Hawes 5, 'A Friend of Free Missions" 1,	6 00
Camden D. F.	50

NEW HAMPSHIRE

Bristol. Monthly Coll., by C. Cass	2 00
Roxbury Abijah Ellis	1 00

VERMONT

Burlington. Coll., by S. Miles	14 12
Castleton M. Caswell 2, and E. Higley 2,	5 00

Chittenden Meth. Wesleyan Soc. and Friends, by Reuben Harris, 12 00
East Georgia Safford Hopkins 4, and Mrs. Hopkins 1, for *Home* M 5 00
East Rupert. Aaron Sheldon 2 00
Franklin. Dea. Allen Shedd, by Rev. L. S. French, 5 00
Highgate. C. C. Long 5 00
Londonderry. Enoch Godard 2, Mrs. Godard, Mrs. Joseph Stowel and Mrs. Zenas Kingsbury 1 ea., by Mrs. B. Coombs, 5 00
Ludlow. George Coffin 2, L. H. Coffin 1.75, P. Spaulding 1, P. D. 25c. 5 00
Mount Holly. Rev. Jehial Andrews 1.50 and B. B. 50c. 2 00
Monkton. Coll., by R. Miles 86
No. Ferrisburgh. Coll., by R. Miles 5 94
Royalton. M. D. Follett 1.50 and 50c for *Mag.*, L. Follett and S. P. Follett 1 ea. 4 00
Richmond. Coll., by R. Miles 87
Rupert. "A Friend" 1 00
St. Albans. Coll., by R. Miles 4 85
Springfield. H. G. Hawkins 3.50, Dea. Lewis & F. Parks 2 ea., N. Safford, S. Tower and E. Barrett 1 ea., S. D. 50c., bal. to const. MRS. LOUISA HAWKINS L. M. 11 00
Underhill. L. M. Stephens 3, E. S. Whitcomb 2, 5 00
West Ford. Dea. William Bowman 3 00
Westminster. Ivah N. Farr 2 00

MASSACHUSETTS.

Acton. Henderson Rowell 5, Artemus Rowell & Wife 5, Mrs. Harriet Davis 2.50 *for Colportage* and 2.50 for *M in Slave States*, Dea. J. Fletcher 3, Silas Hosmer and "A Friend" 1 ea., Others 10, to const SIMON HAPGOOD L. M. 30 00
Andover. Fre Ch. Juv. Miss Soc 25 *for ed. of a girl at Mendi M*, and Sab. Sch. 5 to const. MRS CATHARINE PARKER L. M., Alexander Scrimgeour and Francis Bagley 1 ea., W. R 25c. by Rev. C. E. Fisher 32 25
Ashby. Coll., by Wilder & Co. 8 95
Athol Rev Mr Norton's Ch. and Soc., by Wilder & Co 9 70
Attleboro'. First Cong. Ch. Mon. Con. Coll. 12, Mrs George 3, by Wilder & Co. 15 00
Boston Charles Nichols 10 for *Home* M., J. W. Sullivan 3, Miss E. Eaton, (Clothing not valued) for *Mendi* M., by Mrs. Mary Ide 13 00
Boxborough. Evang Cong. Society by Benj. S. Hager 21 00
Boylston Center. Dr. John Andrews 5, Brigham Ruggles 2, Samuel Marsh, Mrs. Judith Maynard and Mrs. Jane Dunton 1 ea., and Others 23.70, of which 8 for *Home* M., to const. MRS CYNTHIA ANDREWS L. M. 33 70
Chicopee Falls. Miss E. E. C for *Mag.* 50
East Abington. Cong. Ch. & Soc., by Wilder & Co. 25 00
East Charlemont Coll., by Phinehas Field 19 00
Fitchburg Religious Charitable Soc. of the Cal. Cong Ch. 57.06, (of which Dr. Chas. Whitney 10,) to const. JACOB HASKELL L. M., Members of Rev. E. Davis' Soc. 17, Abel F. Adams and Wife for *Home* M. 15, 89 06
Grafton Evang. Cong. Ch. to const. BENJAMIN C. MOORE and MRS. L. EMILY PRATT L. M's. by E. B. Bigelow, Treas. 60 00
Harvard Coll. (of which Dea. R. Whitcomb, Jr. 100 to const. HORACE L. PECKHAM, BENJAMIN F. STONE and JOHN CEPHAS HOUGHTON L. M's., by Wilder & Co 205 00
Haverhill. MISS ELIZABETH AYER 50 for *Mendi* M. and to const. herself L. M., Mr. Ela 2, Jos. Flanders, Mrs. Hannah Chase and J. B. Spiller 1 ea. 55 00
Hopkinton First. Cong. Ch. and Soc. 75 for *Foreign* M., by Wilder & Co., Box of Clothing for *Fugitive Slaves* 66 and Cash for *Freight* 6, by Cath. M. Freeland, 147 00
Hubbardston Daniel Parker and Miss Mary Parker 2 ea., Dea. Eph. Stowe 1, Miss S. S. 25c. by Rev. C. W. Allen 5 25
Lunenburgh. Coll., by Wilder & Co 3 25
Lynn James Poole 5 00
Medway Village. Miss Susan Eaton (Goods) for *Mendi* M., by Mrs. Mary Ide 11 46
Millbury. Sol. Dwinnell, Jr., by Rev. S. A. Dwinnell 5 00
North Amherst. Cong. Ch. and Soc., by Jona. Cowles, Jr. 16 06
Northampton. J. P. Williston 102 50
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